

SOCIAL ACTION

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This Side and That

Cc-operating with Co-operatives

The furore over the Nagpur resolutions of the Congress party grew worse with the explanations given by Congress leaders. The root of the ever hotter discussion lies not in the first stage, the establishment of service co-operatives for improving the working results of our farmers, but what is questioned is the announced ultimate objective: voluntary joint-farming of joint-farms. How would such a set up differ from the collective farming which Yugoslavia abandoned and denounced two years ago? Why are some people blind to that Yugoslav volte-face, even when they themselves confess they know mighty little about farming?

Undoubtedly the absurd dimensions of land-fragmentation in quite a few cases call for a remedy in suitable consolidation of holdings; irrigation facilities also suggest occasional land acquisition; tractor-ploughing may demand large surfaces; but such circumstantial needs hardly require anything like farm-collectives. Of course, we are told time and again that it is not in the mind of our agrarian reformers to resort to compulsion of any kind, to abolish private property, to suppress personal interest in cultiva-

tion. But who can expect our farmers, especially the small owner-cultivators, to merge their plots into a village magma, ruled over by the village bosses? How many among them are prepared to renounce every visible sign of private possession and be contented with paper-titles with which shareholders of companies are satisfied? How many are ready to work as labourers of the village panchayats, whilst up to now they had a piece of land which they could call their own and from which they could exclude anybody else? How often have the leaders of the Bhoodan movement been forced to give up the idea of common village-farming, even when the whole village land had been gifted?

Have not villagers absorbed the ancient slogan that political democracy implies economic democracy and that the right of independent voting means little if shorn of the right of independent possession? And that private property acts lie a zone of self-defence round personal liberty? And what more visible property can be fancied in a village than one or other owned and cultivated piece of land? Or what more tangible guarantee for to-morrow's food than an ancestral rice-field? Let our planners and agrarian reformers go back to the village and *in vivo* reassess peasant psychology; they will realise what a formidable task they are undertaking when proposing a pooling of lands and pastures in a few years' time.

The Congress party was embodying the soul of the nation when promoting political independence but it hardly represents the countryside when dreaming of voluntary joint-farming on a national scale. Did not the Premier recently advert that "once political power passed to the individual — a concept basic to democracy, — it was bound to convert itself into economic power"? Now political power has passed not only to the nation as a whole or to party leaders, but also to the individual elector, and so

what could be more natural for each citizen to convert the little political share he has into some fragment of economic property ? My masters, please be consistent !

Scheduled People

It is gratifying to note the attention the Five Year Plans paid to the Scheduled Castes and Scheduled Tribes. The Scheduled people make about one fifth of the total population ; they received a little more than one tenth of the First Five Year Plan's outlay and one sixth in the Second, whilst they profited by the progress the total outlay secured for all. But it is regrettable that they had little to say about the distribution of that expenditure. Much of the policy apparently is left for the decisions of sundry recently baked anthropologists and non-scheduled politicians. Much of the expenditure is made through voluntary agencies, like the Adimjati Sevak Sangh, on which Scheduled people are feebly represented. Many of the local proposals are decided on by panchayats in which Scheduled voices are hardly heard. Is all that in a line with genuine democracy ?

The Scheduled Castes and Tribes can very well dispose of our amateur anthropologists who style themselves as isolationists and dream of keeping the Scheduled people away from the national modernisation. Barring a few nomadic tribes to whom the memories of past oppression forbid all contacts with outsiders, the vast majority of Scheduled people are keen on sharing the ideals and efforts of the nation of which they feel to be part and parcel. Why shun the psychological tension which is said to develop when they pass from a hut to a house, from nakedness to human clothing, from starvation to a subsistence diet ? Why keep them away from bicycles, trams and buses which they enjoy immensely ? Should we not rather provide some sort of isolationism for the youths of our small

bourgeoisie who grow neurotic in the tempo of city life, and are re-living the wild dreams of erotic novels and weird films? Let our isolationists among anthropologists reserve their anxieties for our city youths and leave the Scheduled villagers profit by the tension which the whole nation is happily feeling towards a saner and better standard and style of living and which the Five Year Plans are somewhat regulating? The whole policy aims at a proper assimilation and integration of all castes, tribes and communities into one solid India. Why should higher caste people go and hamper the progress tempo noticeable among Scheduled Castes and Scheduled tribes? Why not leave the direction of governmental effort at uplift in the hands of the many educated among Scheduled people?

Red Pedagogues

In spite of the safeguards our Constitution enacted to protect the cultural autonomy of minorities, it may be regretted that the Presidential reference to the Supreme Court about the Kerala Education Bill omitted to raise the question. Minorities have the right to establish and administer educational institutions of their own choice; yet the Kerala bill makes insidious provisions incompatible with the rights of such administration. It restricts the choice of teachers by the rightful administrators; it permits the Education Ministry to impose text-books detrimental to the minority's faith and culture; it even prevents the Managers from enforcing discipline among students and teachers. Hence anxiety and agitation is mounting among the Kerala cultural minorities. Nor is the feeling of anxiety abating in other States in which similar laws have been passed or are being mooted.

What with such anxieties among law-abiding minorities, and what with incessant inroads on the liberties of private enterprise, one should not be surprised at the waning

popularity of the Congress party among people who had up to now considered it as the genuine heir of the national movement.

Racial Prejudice

Neighbourliness is a hard virtue to acquire, hard between individuals and still harder between groups. Class consciousness, nationalism, racialism spontaneously keep us away from friendly association with people of different class, nation or race. Unconsciously and a priori, we assume or look for a reason or a pretext to feel in some way or other superior to our neighbour; the reason or pretext we rely on or fancy does not lie in the range of merit or achievement, but we rather invoke arguments linked up with birth. The new rich who has made his pile of money by dint of work remains conscious of his initial poverty and of his efforts, but his son will feel "born rich" and develop the sense of his native importance. In a like manner, many a student will be reticent about the long hours of plodding he has gone through and ascribe his success to his natural intelligence and talent which establish his birth-given superiority. It is in the same line that national or racial consciousness leads the individual to assume for himself the greatness or heroism of fellow-nationals or fellow-racials; he will then parade with borrowed feathers.

Such an attitude is so universal that, if we rely on a report of the Council on Race and Caste in World Affairs, quite a few Indian students indulge it in their relations with African students. "There are few things that sting me harder in life than an Indian attitude towards Africans", wrote a Negro youth studying in this country. However numerous the great names which stand as landmarks in India's history, do they justify the attitude of superiority Indian youths are said to display towards Africans either in the U. S. A. and in India? African students complain of

the pride, indifference or hostility they meet here and there; they mention an "apartheid policy" practised against them; they feel more at home with other foreign students than with Indian class-mates. And many who had expected a cordial welcome from the scholarships generously offered by the Indian Government feel disappointed, neglected or ostracised by their Indian fellow students. If they are "guests of the Government" could they not be treated as guests by the student body? Are they to be left "with a feeling of bewilderment, frustration and disgust towards Indians" which they express in their correspondence?

The point calls for the close attention of students' unions which are so vocal against colour prejudice and warm up so easily to talks on global solidarity; and it calls for the broad-sided devotedness and tact of professors, social workers and clear-sighted youths.

A. L.

In the modern world, when the membership of institutions, the coercive power of institutions, and the dogmatic fanaticism associated with institutions is enormously greater than ever before in history, the mere enunciation of a personal ethics is utterly inadequate for reshaping the moral conduct of people. There are millions of human beings with the noblest moral intentions but they are utterly powerless against the institutions which blind them hand and foot — nay, mind and soul — to certain patterns of behaviour which from the standpoint of religious ethics are abhorrent.

Raj Krishna

The Contribution of Religion to Social Work *

The relation between religion and social work is more intimate and profound than many of us would like to imagine or admit. It would be a platitude to state that much of recent social work found its first inspiration in religious belief and in the practical consequences of that belief. The history of social work in England, for instance, is closely connected with the Quakers, who were deeply religious people. It was Elizabeth Fry who initiated the reform of the prisons, while Robert Owen and Francis Place, the respective founders of the Co-operative Movement and the Trade Union Movement in Britain, received much of their inspiration and the courage of their convictions from the Bible. On the European Continent, St. Vincent de Paul was one of the first to attack the problem of beggary, the prisons, and the galley slaves and find a solution. Frederic Ozanam, his great disciple, founded the St. Vincent de Paul societies to continue his work, and the Salesians founded homes for street boys, while there are innumerable religious congregations of both men and women catering to the needs of the sick and the dying, the poor and the handicapped, the orphans and widows, and the outcasts of the society. The hospitals, the orphanages, the nursing profession, homes for the aged, for the lepers, for the handicapped, in practically every country of the world, have been motivated by religious considerations — the driving force of charity.

Every man, in the discharge of his duties, gives direct or indirect service to society; every useful act of his contributes to his own growth and to the betterment of

* Speech delivered by His Eminence, Valerian Cardinal Gracias, to the Faculty and Students of the Tata Institute of Social Sciences.

society. The term "social service", therefore, is wide in its connotation; in its commonly accepted meaning, however, it refers to the assistance given to those who are unable to meet their own needs without help. This social service has, within recent years, developed into a scientific art. As a science, it has its own body of principles drawn largely from allied social disciplines, but with a distinctive pattern provided by its aim in view. The practical application of these principles has resulted in rapid and organised developments of techniques of helping man. Though in its scientific aspect social service is new, its origin lies in religious thought and practice which also guarantees its stability and efficiency. Much of what appears to be revolutionary thinking in the field of social service will be found to be rediscoveries or re-statements of old truths given a new expression and systematisation.

Man's activity obtains its significance from the purpose in view. Hence it is pertinent to ask the *why* of social work. Why is it that man gets out from solitude into communion with his fellow-beings, from absorption in self into service of neighbour? It is sometimes suggested that self-interest is the basis of altruism. If by self we understand the self that is an image of God, the realization of one's greatness in the Infinite, then we strike at the basis of social work. But if by self we mean that which selfishness serves, then the suggestion goes counter to the finer feelings of man. It is true that a spirit of mutual help will create an atmosphere in which our own welfare in times of need is safeguarded. But if the petty self is the ultimate goal of our interest in the needs of others, then the men who have utilised society for self-aggrandisement should be the heroes who have fulfilled the aim of existence.

Purpose of Social Service

In furnishing the purpose of social service, philanthropy is no more successful than self-interest. What would we

have philanthropists provide? Food and clothing and leisure? These are the very things that have failed to satisfy the philanthropists themselves. If the possession of these can afford no ultimate meaning to life, the giving of them to others cannot become the aim of life.

Ideas of "brotherhood of man", of "general welfare", of "the good of the State", and the like are failures as the ultimate basis of service. These are just meaningless abstractions when viewed in isolation from concrete persons. Humanitarianism, by which word we could designate all these beliefs in the self-sufficiency of mankind, may have called forth acts of self-sacrifice. But this abstraction is an idol of limited worth, deriving its motivating power from the traditions in which it is anchored and from which its worshippers have gone astray. Humanitarian love of man is a concept born of protest against God and suckled on polemic. It wishes to love not the divine in man, not man's full stature in God, but man only in so far as he is a member of a species. Such a love of neighbour lacks depth. In true love, a man turns away from himself in answer to a positive value he has seen.

True love of neighbour can be founded only in the Transcendent Infinite. In recognising the Creator we recognize the Fatherhood which unifies men in brotherhood. The deeper this recognition, the greater the spirit of brotherly love. The knowledge that all are created to enjoy eternal life of unbounded joy in God breaks down the barriers between self and other men, and involves work for the salvation of all and responsibility for all. On the path towards God, man gains spiritual strength. Out of sheer love he goes to those around him, those weak of spirit and needing this communication of new values. He is forced by an inner urge to attend to the spiritual ascent of his brother; and since spiritual activity is not entirely

independent of material well-being, to attend also to his material needs.

God is the link that binds man with man. This explains the heroic lengths to which people go in helping their fellow-men. It was not the disfigured faces or the festering stubs of hands that called Father Damien to the leper colony of Molokai. And Father Damien is not a lone hero. Hundreds of devoted nuns today have voluntarily enclosed themselves to spend a lifetime in tending leprous bodies. One of these, washing a leper's wounds, caused a mingled feeling of admiration and nausea in an American soldier who said, "I would not do that for a million dollars." "Neither would I," said the sister whose heart was not on a million dollars but on Infinity itself reflected in the souls of her charges.

Should Religion necessarily feature in Professional Service?

With the evolution of social work into a "professional service, under governmental and non-governmental auspices, potentially available to every member of the community, irrespective of his means, to assist him in achieving his full potentialities for productive and satisfying living," (as an international survey of the U. N. on the Training for Social Work defines it), religious motivation might seem to be relegated to the background. Charity in the form of unorganised voluntary service that merely seeks for a palliative to the problem, but never reaches its causes, is regarded with a certain amount of misgiving, especially when it assumes the patronising approach of the educated well-to-do woman of fashion trying to help her poor neighbours.

While this may appear to be the present position, there are certain fundamental principles applied in social case work that have no meaning except against a religious perspective, especially the Christian religious perspective. One

of these is the principle of client self-determination. It is becoming of increasing interest today to note that social workers are expected in their relations with their clients to allow for the widest possible area of self-determination. It is recognised that the client is a human person, a being endowed with liberty and free will, who has within his own being the potentialities of curing himself, of adjusting himself to the social needs of his environment, of smoothing out his interpersonal relationships. It is he who must take the first step towards his own recovery. Because of this discovery, the notion of human personality is receiving great attention in our times.

The concept of a free independent being, master of its own activity and responsible for its own actions, is an outgrowth of a typical Christian belief in the fundamental value of the person, who has been endowed by the Creator with the power of thought and the freedom to choose his own course in life, and in particular to make decisions of eternal import. For the freedom of the individual, the Church has always struggled against the state and any social institution that threatened to limit or destroy that freedom. But it is good to realise that the essential meaning of freedom is not liberty to do as one pleases but rather the liberty to do what one ought to do, the liberty to behave as one ought to behave. Liberty understood in this sense is quite consistent with 'freedom under the law' — while we admit the necessity of a moral law that binds us, yet we are free because we freely obey its mandates and thereby realise ourselves to the fullest.

It is, therefore, the inherent value of the human person that religion stresses, and the basis of this value lies in the spiritual aspect of his nature. Closely entwined with this fundamental notion is another — that because of his spiritual nature, man has not merely biological needs but spiritual needs that must be satisfied.

Aid of Psychology

In their effort to understand and sympathise with their clients, social workers call to their aid psychology, the science of the human mind. Both the theory and practice has been deeply influenced by the schools of psychoanalysis and psychotherapy that took their rise in Austria and later spread throughout Europe and America. Without belittling the important contributions of these psychologies to a knowledge of the emotional life of man, perhaps there has been too much stress laid on the biological and pleasure seeking drives in man to the exclusion of his higher needs. With experience and investigation, it now appears that the mode in which these "biological" needs exist in man and the way in which they influence conduct are both *specifically* human. Man is interested not only in the satisfaction of his biological needs, he is also ever seeking to satisfy his needs for contact with the world around him both faterial and human. Lastly, he needs to find a meaning to his existence. The social upset in our world brought about by the technological revolution that has broken down the former barriers of security around the individual in the quiet happy self-subsistent life of former days has tended to throw man's inner life into a state of turmoil and tension. Uncertainty and loneliness are becoming the twin causes of much of the individual's mal-adjustment and dissatisfaction in our times. The modern man finds no meaning in life. It seems to have no purpose, no goal. And all the human success that a man can achieve is but passing vanity. Such frustration often results in suicide.

It is at this point that the contribution of religion is most evident, both for the social worker and for his client. Religion is capable of providing a framework securely based on valid argument and at the same time responding to man's highest needs of loving and giving, of strengthen-

ing the Ego and enabling it to conform to the social determinants and the moral law. Religious observance in the forms of prayer and asceticism are invaluable aids for the building of character and a balanced personality. Religious convictions about man's greatest concern in this life are therefore an essential aspect of the therapy that will produce a balanced well-adjusted individual.

Personal Dignity and Worth

One of the greatest antidotes to modern collectivism is the acknowledgment in social work theory of the primacy of the human person. Casework is defined as "processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment." Thus social work, in its theory and practice, holds that the only source of true social equality is to be found in an admission of the dignity and worth of the human person. Its concern for each person is the answer to systems which de-humanise, de-personalise man, pouring him into the dictatorial pattern so that he will emerge into a mere servant of a nation, race or class.

In his encyclical on the Rights of Man, Pope Pius XII, referring to the upholders of totalitarianism, writes :

"If they fail to acknowledge the respect due to the human person, if they give human personality no place in the social system, in legislative and executive activity, then, far from benefitting society, they damage it ; far from fostering and enlivening the social sense and realising its aspirations and hopes, they deprive it of all intrinsic value, making it a mere catch-phrase which in ever-increasing sections of the community is being resolutely and frankly repudiated."

Individualisation in social problems is an echo of the doctrine of the worth of every single soul, a doctrine so graphically taught by Christ who would leave ninety-nine sheep to go in search of the one sheep wandering astray, who said, "There shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance."

When the aftermath of the Industrial Revolution reduced man almost to the level of a cogwheel in industry, the Church strove to assert and re-establish his dignity. St. Vincent de Paul, for example, in the sixteenth and seventeenth centuries and Ozanam in the nineteenth, developed to a high point the theory and practice of personal service and personal responsibility to each human being in need. Through friendly visits and interviews they and their followers helped the unfortunate to participate actively in the solution of their problems. For nearly a century, the followers of Ozanam have been doing silent work individual by individual among the needy of this city.

"Aids" for Social Workers

The thirteenth chapter of the First Epistle of St. Paul to the Corinthians is an adequate instruction in the attitudes a social worker should have towards people and their problems. St. Paul writes: "Charity is patient, is kind; charity is never proud, never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; sustains, believes, hopes, endures to the last."

It is unfortunate that such a noble virtue as Charity should be sometimes identified with mere alms-giving. Resentment of the receiver of charity expressed in such phrases as "the bread of charity is bitter" is the result not of the virtue but of its travesty, of an egoism masquerading as charity. Christ bids us to love our neighbour as we would love ourselves. Here love is seen to be devotion

not to the other as other, but to the person in its spiritual essence, be it the person of another or the lover's own. In this form of love the distinction between the giver and the receiver breaks down; service of men becomes service of God and hence a privilege which ennobles the giver and the receiver.

Basic to successful social work is the attitude of non-judgemental acceptance of the client. Social workers are taught to take their clients at the level at which they find them with no censorious or domineering attitudes. This does not mean that the social worker will have no norms of conduct, but that he will respect another person's liberty, his right to self-determination. Respect for a person's freedom in shaping his own destiny is, within limits that need no elaboration here, in keeping with the will of God who has deigned to give us that great gift of freedom. Though a man goes away from norms of morality, he does not go away from the ambit of God's love and of the love of men who seek to develop the divine outlook on persons and situations. Love that has its source in God the Infinite, in never-ending Bounty, must be lavished on every man, just and sinner, kinsman and stranger.

Do not judge

Christ's admonition not to judge others lest we be judged draws attention to human limitation in the knowledge of the complex motivations of human behaviour. In Catholic moral theology we make a distinction between objective and subjective sin which means that while we judge an act to be aberrant from divine or human laws, no man can point a finger of blame to his neighbour accusing him of sin. Religion, therefore, teaches us to don a state of mind that makes for healthy relationship between the helper and the helped.

Christ accepted and changed Magdalen of the seven devils, the adulterous woman, Dismas the thief, Mathew the publican and a host of others. He gave us the parable of the Prodigal Son to illustrate God's ineffable love for all manner of delinquent persons. Centuries before casework ideas of acceptance began to be formulated, Christ's example became the ideal that drew souls to work for those whom society, now less than before, consider as moral outcasts. The work of Rescue Homes is undertaken not as a profession or a luxury of leisure hours but as a vocation of love by hundreds of religious who will never see the hour of publicity as individuals. The Boys' Town of Father Flanagan is a world famous demonstration of the principle that juvenile delinquents have still a spark of humanity that can be fanned into a flame. Don Bosco, before Father Flanagan, worked on the same principle and established his home for boys. There are examples galore of men who laboured among convicts to show that those whom the world sets behind bars are still precious in the sight of the Lord.

Another significant contribution of the religious outlook on life can be apprehended in the sphere of social work motivation. No professional social worker can approach his profession in a dedicated manner unless he views it against a background of religious values. His sympathy for the client, his patience with the client's passivity, his quality of disinterestedness and absorption in the client's well-being, cannot result from cold convictions unwarmed by spiritual fires of the soul. That warmth of human kindness and love that transforms an institution of mortar and stone into a haven of affection and security against misunderstanding can only arise in the presence of persons profoundly united to the divine. The fruits of such unity are seen in the self-sacrificing, painstaking care and attention to be found in so many missionary institutions of

social service to be found all over this vast land of ours. The approach to social service that is inspired by charity can never be omitted, however much we may turn to the discoveries of modern science to help us towards a better understanding of man.

Social Doctrine of the Church

Since the social worker is essentially concerned with adjusting the individual to his environment, it must be his duty not only to understand his client's needs but also to effect a change for the better in his environment. The social doctrine of the Church lays great emphasis on the rebuilding of society on the foundations of justice, both commutative and social. Especially in our country, it is the obligation of both the state and of every citizen to secure that social environment in which men and women can live human lives. Unless this is done there is no meaning in talking of social adjustment. The injustice of our prevailing social system, its inequalities, its slum areas, its poverty, its caste and class antagonisms, its corruption, all these must be transformed. And a system based on the law of justice which requires that every person should have what he has the right to have, by reason of his dignity as a person, and the opportunities accruing to him as member of society and citizen of the State, must be given to him. But since justice cannot achieve everything, charity is also needed to fill in the interstices with the cementing force of love and sympathy. The Popes have spoken eloquently on the rights of the worker, on the obligations of family life, of the duty of the state, and each of these aspects is an important stepping stone to progress towards a better world where men will be given all the opportunities to develop their best selves.

Finally, the religious influence is seen at work in the ethical and moral structure on which social work rests.

The confidential relationship between the social worker and his client has developed out of a sense of moral and ethical values that have their roots in religious values. While religion places the client in a position of inherent value in himself, ethical attitudes towards him are governed by the religious factor. Whatever he reveals has a sacred quality, although at times his revelations may reduce him to shame from a sense of guilt. But the regard for individual confidences and the secrecy that is demanded of the social worker is buttressed by religious conviction.

Religion must be understood, not as a bundle of superstitious, beliefs to which a man may cling to escape the vicissitudes of life, nor as a divisive force based on age-old dogmas, but rather as convictions concerning those eternal verities that no man can deny without denying his own intelligence. In the modern world there can be no place for religion that does not square with the demands of reason; though the realm of religion goes beyond that of Reason. Indeed there can be no opposition between religion and science, for the laws of nature are the laws of God. In this sense, religion becomes the mainstay of true social work, giving to it the right motivation, consistency, permanance and progress.

Group Work

Social work theory has principles and techniques of teaching individuals to live and work in groups. It rightly maintains that the focus of attention even in group work is not so much the achievement of the group as the education for cooperation of each and every member of the group. But what will be the cohesive force that binds men together? The intoxication of a limited ideal may last for a time; but sooner or later, envy asserts and manifests itself even through purges of comrades.

Religion tells us that man cannot live in groups unless he can live with himself. An erring conscience makes it

impossible for him to live at peace with himself; and as a consequence, he cannot live at peace with anybody else. As Bishop Fulton Sheen puts it, "The exile of God from a civilisation necessarily leads to cruel and tyrannical relationships among its members. And the hatred of our fellowmen, which results from denial of God's love, finds its physical expression in the atomic bomb: the man who could not live with God now finds he cannot share the earth with other men."

The duration of religious associations till such time as they serve their purpose shows us that co-operative attitudes can be integrated permanently into the personality, only when it is taught to lose itself in the ideals subservient to God. No goal less than the Infinite is potent enough to demand of any man that he change his selfishness and work willingly for the common good.

Religious beliefs, we have seen, must issue out in the establishment of an organised machinery to relieve distress. Though fundamentally engaged in the same task of helping the needy, sectarian agencies are bound to differ in the mode of operation. Each community draws its inspiration from the beliefs it professes and the values it holds dear. Though potentially responsive to all new trends in social thought, it cannot change its methods with every wind of doctrine. Social workers ought to be alive to these differences and take stock of them when building up programmes of social betterment.

The State and Social Service

As in casework the individual is looked upon as a power for community welfare, so also in national welfare the potential of communities must be recognised. As in groupwork we tap the resources of each individual, so also in nation-building activities we should allow free play to the power of religious communities and the agencies they

sponsor. State sympathy, manifested in a palpable manner, will go a long way in allowing communities contribute to the solution of the mass problems of India.

It may appear tempting to the social worker, stumped against the lack of welfare agencies, to make a facile appeal for government-sponsored agencies. There is the danger here of selling our birthright of freedom for a mess of potage. In the economy of creation, all parts of an organism hierarchically arranged have each a place and a function; no part usurps the functions of another for the simple reason that the other will be atrophied and it itself will be exhausted. In a state which usurps the functions of individuals, families and groups, men are little more than automats. Hence in the field of social work let us demand *our birthright of solving our own problems*. It is only when voluntary agencies cannot help even with state aid, that the state could be asked to undertake social work agencies.

Conclusion

We have stated that the principles of social work have their roots in religious thought. This does not mean that the theory of social work is superfluous. Religion, in attending to the material needs of man, has not a little to gain from this new systematised knowledge born of the fund of the growing experience of workers in the field of human need. The emphasis on the training of workers in sectarian welfare institutions is evident testimony of the value attached to the scientific spirit of social service.

Valerian Cardinal Gracias

Marx and Malthus

Not a few observers must have pondered over the reasons for the Communist attack, for over a century, on Malthus and the neo-Malthusians, and consequently on contraception and its various ramifications. Is this one of those occasions when a false doctrine shows one of its true facets, or is it only another example of double-talk? Though such a strange bed-fellow as Communism does not make for restful sleep, we all know the foolishness of shying away from the support of a sound cause just because Communists happen to be doing the same. Catholics have never wavered in their opposition to contraception, popularly known as birth control, though they have been embarrassed by the fact that in this they have the, at times, vociferous support of the Communist Party. And now, after being on the side of the angels for a century, the official Red attitude has changed. First China and then Russia have recently decided that there are too many babies clamouring to share in the paradise of classless society, and these countries now strongly favour contraceptive methods to restrict the quotas of young entries into these lands where quotas, so we are constantly told, are always surpassed. Is this change merely a cynical reversal of opinion without any regard for principles, or has it a deeper and more rational explanation? For reasons now to be explained we hold the latter to be the case.

Communism *never* was opposed to birth control for moral reasons. Its antagonism arose out of its interpretation of the function of society and from its nineteenth century economics and sociology. When these set of circumstances, in which Communism was reared, changed, as they did when Communism developed in Russia and China, the reasons for the opposition to birth control disappeared. Besides being of great interest in itself, an explanation of

this change of front provides a useful commentary on how Communists apply doctrine to concrete circumstances. Here, as elsewhere, theory works in favour of practice.

Marx was rightly convinced of the importance of population in any serious assessment of the future economic and social development of a country: "It appears that it is a good method to commence by the real and concrete which constitute the preliminary effective condition; then, in political economy, for example, to begin by population which is the base and the subject of the act of all production."¹ Marx' population theory is closely connected with what he has to say on surplus value, variable capital and allied topics. Without attempting to drag the reader through that dense maze, suffice it to say that Marx held that "every special historic mode of production has its own special laws of population, historically valid within its limits alone. An abstract law of population exists for plants and animals only, and only in so far as man has not interfered with them."² He then proceeds to explain his law of population in industrial capitalism, a law which subsequent Marxists have generalised and applied to all situations. For Marx himself the law of population under industrial capitalism is that of a relative surplus population. And the reasons for the surplus are to found in capitalism itself: "the means of surplus value (profit) can only be increased by increasing the number of workers.... The growth of population here forms the mathematical limit to the production of surplus-value by the total social capital."³ But if, taking the advice of the family planners, the workers restrict their numbers, will not this shortage of labour result in a rise in wages? Not in the Marxian

¹ *Introduction à la critique de l'économie politique*, p. 235, Ring Verlag.

² *Marx and Engels on Malthus*, Vol. 2, p. 693. (Meek).

³ *Capital*, Vol. 1, p. 336. (Kerr).

analysis. Because a rise in wages drives the capitalist to substitute machinery for labour, a process which, according to Marx, again lowers wages and causes unemployment. So high wages lead to machinery taking the place of labour and thus result in unemployment. This reserve of unemployed is what Marx calls relative overpopulation, i.e., relative to the capitalist system, for it would not exist where it is replaced by the Communist system of production.

These few sketchy notions will aid us to understand Marx' attack on Malthus. The latter, in the eyes of Marx, was a dangerous upholder of the capitalist system, and is condemned as such, not for any moral objections against the arguments for birth control subsequently deduced from Malthus' writings. Marx lampoons Malthus for holding that attempt to reduce the misery of the poor will only increase their woes because any betterment immediately results in their proliferating at an ever-increasing rate and that it is, therefore, useless to improve the condition of the masses since by becoming more numerous they are destined to become poorer.

In *Capital* and *The Misery of Philosophy* Marx rails against Malthus for claiming to discover in his theory of the tendency of population to increase beyond adequate resources, an "eternal law", by which he (Malthus) explains that the misery of the masses is not due to exploitation, to capitalism, but to this unchangeable supreme law. Marx, of course, attributes the phenomenon of relative overpopulation and its attendant evils to the system which grinds down and exploits the proletariat. One can justly conclude from Marx that were capitalism replaced by Communism, then there would be no population problem of the kind described by Malthus.

The disciple is not above the master. Engels supports Marx, adding, as was his wont, concrete considerations to

Marx' theories. Engels has, however, in addition, this consideration which, in the light of future events, is very significant. He admits the possibility of having to limit population growth. But he falls back on the same solution as he applies to the problems of future classless society. It will be able to find its own answers: "If, at a certain stage, Communist society finds itself obliged to control this production of human beings, in the same manner as it will have to regulate the production of merchandise, it will be precisely that society, and that society alone, which will be able to find a solution without difficulty... it is for the people themselves, in Communist society, to decide if, when and how this (planning of population) ought to be done, and what means must be employed for it. I do not feel myself called upon to make proposals or to give advice in this matter. These people, in every case, will surely not be less intelligent than we are."⁴ That modern Russia and China now advocate birth control would have caused Engels no surprise. According to him, these countries, or rather the Parties in these countries, are using their intelligence. The question of the morality or immorality of the action just does not arise for him.

Lenin continues the same line of argumentation: problems of overpopulation arise out of a false social, economic and political form of society. The real foundation for the Malthusian and neo-Malthusian argument is the desire of the bourgeoisie to retain their privileged position. Attacking a certain Bulgakov for praising the law of diminishing returns as "one of the most important laws in the history of civilisation", Lenin scathingly remarks: "This flirting with Malthusianism has led, by its inevitable logical development, to a most vulgar apologia for the bourgeois regime."⁵ What has increased, argues Lenin, is not the

⁴ *Correspondance entre Engels et Kautsky*, pp. 27-28, Prague.

⁵ *La question agraire et les "critiques" de Marx*, Oeuvres, t. V. p. 99, Ed. russe.

difficulty of producing food, but the difficulty, for the worker, of obtaining it. The problem has grown more complex because capitalistic development has concentrated wealth, machines and tools — without which good production is impossible — in the power of a minority. Hence “to explain this increasing difficulty for the worker (of obtaining food) by saying that nature diminishes her gifts, is to make an apologia for the bourgeoisie.”⁶

Lenin is the mouth-piece of Communist tradition up to the time when he voices the strong conviction that the future belongs to the proletarians and that any attempt to keep them down and prevent their growth, through neo-Malthusian propaganda, is strongly to be combated. We are the opponents of neo-Malthusianism, he bursts out, because the working class will overcome all opposition and finally triumph. The future belongs to them. Hence he is opposed to all looking back, to every attempt to maintain a status quo in which the proletariat remain under the domination of the bourgeoisie: “We are unconditional opponents of Neo-Malthusianism, of that direction which suits some little petty-bourgeois couple, who, stupid and self-centred, whisper in panic: ‘If we can only keep ourselves, with God’s help, above water; but children we cannot do with’.” After saying that he favours freedom for “the circulation of medical writings dealing with methods of preventing conceptions,” Lenin again breaks out: “another thing, and a very different thing, is the social thinking of Neo-Malthusianism. The class-conscious worker will always wage the most relentless fight against the attempts to impose this reactionary and cowardly teaching upon the most progressive, strongest class of modern society, which is prepared to carry through great transformations of this society.”⁷

⁶ *Ibid.*, p. 95.

⁷ N. Lenin, Neo-Malthusianism and the Working Class, *Pravda*, June 16, 1913.

Lenin's stinging condemnation flows from a contempt for the neo-Malthusian fear for the future, a fear he thinks characteristic of the bourgeoisie. Undoubtedly, he has hit off two traits of the family planners, whether ancient or modern: they are afraid of losing their own privileged position, and fear, that a rapidly growing population, especially among the 'inferior' classes, will, through competition, lower their own economic and social standing. Consequently, they prefer to maintain the present state of things rather than take risks about the future.

After Lenin, Communists have kept up the attack on the neo-Malthusian position, seeking for an answer to population problems in false economic systems. Urlanis,⁸ for instance, explains the low birth rate among the bourgeoisie as due to the fact that they are a property-owning class, and makes the sweeping conclusion that any kind of private ownership reduces the birth rate; and, to take another example, Freville⁹ states: "Even if the law of decreasing returns was verified, this decrease would be neutralised and largely compensated for by the progress in agriculture. It is the social organisation that has fixed the economic and artificial limits to the output of the earth, far below the technical limits of productivity. Social organisation is here the essential factor."

It should be clear from this brief outline that Communist opposition to Malthus and his successors has not been for any intrinsic moral objections to birth control, but because Communists consider Malthus and neo-Malthusianism as an obstacle to their own ideology. That, on the surface, Communists have been with Catholics against family planning has been merely incidental, an historical accident, as it were, which for a time caused traditional enemies to work along parallel lines. Catholics

⁸ B. T. Urlanis, *The Growth of Population in Europe*, 1941.

⁹ J. Freville, *L'Epouvantail Malthusien*, p. 300, 1956.

reject contraceptive practices because they are against God's law ; Communists rejected them in the past because they considered them a bourgeois instrument used to keep the proletariat down.

This being so, it immediately becomes perfectly clear why Chinese and Russian Communists should now come out in favour of birth control. Since, according to theory, the proletariat, through the Party, are now in power in Red countries, the use of contraceptives and the practice of family limitation are no longer an instrument of bourgeois oppression. Engels' dictum now comes into full force : should the problem of too many human beings and how to restrict their numbers ever arise, "it is for the people themselves, in communist society, to decide if, when and how this ought to be done, and what means must be employed for it" and so "these people" whom Engels felt convinced "will not be less intelligent than we (nineteenth century Communists) are", have decided to use restrictive family practices. How 'intelligently' time will show, for if in societies still impregnated with Christianity the rot caused by birth control has been so deep, what will happen in Communist society where no effort is spared to efface every trace of God ?

And so, once again, we have an example of the expediency of Communist doctrine and tactics. Malthusianism and neo-Malthusianism was an obstacle to the progress and spread of Communism, so they thought, and consequently the official Party line was that of bitter opposition. Today, when, especially in China, Communism is faced with grave economic problems, partly due to relative overpopulation, neo-Malthusianism under another name, smells sweet. Why? Because it is considered to help the progress of the Communist Party. And in Communist eyes that is *all* that matters.

Words, indeed, are deceptive, but it is by their fruits that you shall know them.

A. Nevett

Methods of Parish Social Work

The parish in the Catholic environment is like a large family under the specific guardianship of its pastor, who is responsible for the spiritual as well as the moral health of his flock. But as a result of the close intimacy between the moral and the social, the priest who neglects the social environment in which his parishioners live will be exposing them to grave dangers which they will find difficult to surmount with the ordinary or normal amount of assistance given them by their religious faith and practice. But to be able to tackle the particular social problems within his parish, the priest should be sufficiently equipped to undertake and direct any kind of social uplift programme that may be needed.

In our own country, such social uplift is of particular importance because of the grave social problems we face. A starving man living in sub-human conditions can hardly be a useful citizen of his country and much less a good Christian. But while the individual within the parish can do little to improve the situation, the energies latent within the group action of the parish can be usefully stimulated and directed by the parish priest for the social welfare of the parish.

The all important object of parish social welfare would be the social and economic uplift of the poorer sections of the parish. In Western countries parishes have no need to undertake or bother themselves about the social welfare of the parishioners. The high standard of living and the social security guaranteed by Government and other private agencies and institutions, make such activity superfluous. But in the under-developed countries, where the poverty in the parishes can reach extreme degrees and the minimum

basic needs of a large section of the parishioners are scarcely satisfied, it becomes imperative for the priest to bestir himself and make some effort to relieve the situation as far as lies in his power. In India, parishes organised for social welfare will form one of the main bastions of what is known as the 'social apostolate'.

Parish Helpers

The parish priest alone without the help of his parishioners will never be able to cope with the requirements of a scheme of social welfare in his parish. This is especially true of parishes in a state like Kerala, where the Christian population is large, and where the life in the parishes is organised and some parishes are well financed. A great weakness however in the social work of the parish in Kerala is the lack of any organised parish welfare service to cater to the economic needs of the parishioners in an organised professional or at least semi-professional manner. This can be easily explained by the fact that social work in under-developed countries is just beginning. And in order that parish social work should be effective, there must be systematic planning, and those who direct it must be trained to some extent.

Systematic Planning

We can divide the systematic planning of parish welfare work into three sections :—

1. the parish survey or census,
2. the tabulation or proper classification of the data of the survey,
3. the report, or the programme with suggestions for the future planned work for the social welfare of the parish.

- Married Unmarried
 Other dependents living in the same house
 Number kind of relationship
2. *House and land* :— How much land ? House
 owned or rented ? Stoned ? Thatched ?
 Tiled ? Hut ? How many rooms ? Any kitchen ?
 Light ? Radio
3. *Expenses* :— food, beverage ? clothes ?
 High School ? College ? Graduate
4. *Sanitation* :— Drinking water : from where ?
 Good ? Ventilation ? Lavatories ?
 What kind ? Near House ?
 How many sick ? T.B. Patients ?
 Unclassified ?

C) ECONOMIC DATA

1. *Income from the land* from work
 any other source ? earnings of father ?
 wife ? children ? others ?
2. *Employment* :— Profession ? Women
 employed ? Permanent worker ?
 Unemployed ? Monthly expenses ?
 Any debt ?
3. *Expenses* :— food, beverage ? clothes ?
 school fees ? rent ? taxes ?
 medicine ? entertainment ?
 varia ?
4. *Savings* :— amount ? nature ?
 where ?

D) . RELIGIOUS DATA

1. Attendance at Sunday Mass ? where ?
2. Reason, if this obligation is not fulfilled ?
3. Easter duties ? Daily Mass ?
4. Rosary ? Catechism attendance, how many, where, how often ?
5. Marriage, legitimate ? Any living badly ?
6. Family Planning ?

E) VARIA

1. Membership of any Catholic-action movement ?
2. How much time devoted to such activity..... what kind of activity ?
3. Any contact with non-Catholics ? Protestants ? Hindus ? Muslims ? Communists ?
4. Membership of any other organisation : Trade Unions ? other organisations ?
How much time devoted to their activities and what kind of activity ?
5. What newspapers read ? influence of such reading on the Catholic reader ?
6. Cinema attendance, how many ? how often ?
7. Drinking ?
8. Knowledge of the social doctrine of the Church ?....
..... has the Church any social doctrine, in theory ? in practice ? is Church sufficiently aware of social evils ? is her action against them efficient ?

9. Contact with priests ? How long ?
how often ? what topics discussed ?
.....
10. Any need of knowing more about the Catholic faith ?
.....

It must be noted that this questionnaire covers socio-economic and religious aspects of mainly rural parishes, that are typical of Kerala. Certain modifications will have to be made to adapt it to the needs of an urban parish survey.

Second Stage — Systematic Classification

Once the families have been visited carefully and the charts have been filled with the data, all this available information has to be properly classified. The data have to be sorted out into general groups. Proper arrangement and classification of the data will itself point out to the generalisations that are warranted by the nature of the factual data. This work of classification requires special training and needs specific skill when it is the case of complicated research. But it needs only a little sense of proportion, when it is the matter of research of parish social apostolate in the simple life of the rural peoples of Kerala. If we want to pay particular attention to special cases of a social, psychological or medical order found in the families, we have to pay detailed attention to these cases and note them down separately. Once the data are properly tabulated they will give a general picture of the socio-economic situation of the parish with its black and white spots. The work of social apostolate consists in wiping out the black spots attested by the survey.

Third Stage — The Report

Neither the accumulation of statistics, nor the classification of the data and figures should be the final object

of a parish survey of social apostolate. All these classified data must be studied, discussed and compared in order to arrive at certain conclusions, which will form the programme of social action to be executed by the Parish Committee of Social Apostolate. This classification will show the black spots, For example, in a parish of 200 families, the classified statistics may show the following results: 20 families living in dilapidated huts, another 5 families homeless, 3 abandoned boys, 2 T.B. patients in initial stage, 2 cases of incurable diseases, 6 families without any income, 4 destitute girls in danger of falling, 3 women and men living badly, 5 young men already communists and 6 more about to become communists, 10 families not fulfilling Easter duties etc.

The above facts will give rather a clear socio-economic picture of the parish. But the study of the report should show also the way of finding a remedy for those social evils.

Parish Social Welfare Office

A serious study of the report must result in a definite scheme to remedy, as far as possible, the various evils of the parish: economic, social and even religious. To this effect a Parish Welfare Office becomes imperative. This office, besides preparing the survey, must find out ways and means for carrying out the welfare schemes to wipe out the black spots of the parish. The items generally to be looked into may be for example: (a) the poor and the destitute; (b) the unemployed; (c) the homeless; (d) the hidden miseries; and (e) children attending non-catholic schools. Any one of these may call for priority according to the result given by the report.

The parish social services are to be conducted on a permanent basis and to be organised, so that through its services we may eradicate gradually the social evils. It is

vitality necessary to follow up the recommendations of the report, to keep orderly files, etc.

The study of the report may also suggest the need of starting in the parish activities like :

- (1) parish Workers' Association.
- (2) Study classes and discussion on health, sanitation, cottage industries, rural reconstruction, etc.
- (3) Small Saving Schemes.
- (4) Marriage Fund.
- (5) Co-operative Societies and Cottage Industries.
- (6) Steps to secure grants from the Government and other agencies concerned.
- (7) Reading rooms and libraries, music and art clubs, games and sports clubs.

The Parish Social Welfare Board should represent the various sections of the parish such as : (a) the President of St. Vincent de Paul Society ; (b) the President of the Legion of Mary ; (c) the Superiors of the various Religious Houses ; (d) a Catholic doctor (where available) ; (e) a Catholic lawyer ; and (f) some experts in co-operatives, cottage industries and National Extension Services.

Of course, the soul of the apostolate is supernatural charity. The training and methods only help to make our charity and solicitude more efficient for the uplift of the poorer sections of the parish.

Fr. Victor

The Ninth International Conference of Social Work

Over a thousand and five hundred persons from 42 countries attended this Conference which took place in Tokio in December, 1958. There were four Commissions and 50 study groups, which afforded an opportunity for all the members to participate. In all the sessions the importance of the voluntary contribution to social development was stressed. There was general agreement with the view that government must take the lead if there is to be a comprehensive social policy, but voluntary effort has a substantial contribution whether in the form of voluntary societies, the interest of the individual citizen, or the client group. Further it was felt that social services, if well conceived and conducted, would reinforce the productive powers of the community, and thus contribute positively to a rising level of the total national income, for the ultimate aim of all economic development was the improvement of the levels of living of individuals and families.

The four Commissions were concerned with the following topics :

1. Co-relation of economic and social development policies
2. Leadership for social policy
3. Problems of growth and change in population structure.
4. Community development as a means to mobilize resources

In the report of the first Commission, it was maintained that social services likely to have a direct and

favourable effect on productivity should have a priority, and the lower the level of economic development, the more important the principle become. Measures that improve the conditions of the masses are to be preferred in principle to those for social groups or sections. In the main, preventive measures should have priority, but there are not always clear-cut alternatives. In certain circumstances, curative services may have priority. Moreover, curative services may have a definite preventive role in dealing with difficult and complex conditions, particularly in the health field.

The Commission was aware of the fact that priorities in economic development are decided at a high level of government, but it was essential that the citizen be intimately involved in appropriate ways. It was vital to develop in the people concerned an understanding of their social welfare problems, so that they could participate in the determination of priorities. The problem is often reflected in the failure of communities to define the appropriate roles of voluntary and public agencies and the lack of integrated planning which may result in a piecemeal pattern of service for the community.

Finally the Commission recognized that social workers in themselves constitute a resource for community mobilization, the full potential of which was not sufficiently utilized. Skilled social workers should help people to improve their social functioning and plan with them rather than for them. They have also a responsibility for building up a relationship with the leaders of the community so that they could have a greater impact on social policy.

The Second Commission unanimously expressed the view that there could be no doubt as to the importance of adequate leadership in the development of social policy, and despite differences of culture, etc. the basic role of

leadership was the same in every area, although it would have to function in different ways.

Within the nation setting, group leadership should manifest itself at every level, local, provincial and national. In addition, there are many groups that can give leadership, such as government officials, social workers, labour unions, the teaching profession, religious groups, and others. According to the Commission, a leader is one who is committed to serve his fellowmen, which implies a deep sense of respect for the dignity of the individual and his right for self-determination; who has a sense of priority and the knowledge of which things in his community should be done first and how the task should be accomplished; who has the ability to learn from others and co-operate with them; and finally, who can awaken men to an acceptance of personal responsibility.

Although leadership cannot be taught, it can be cultivated. The family, the school, the church, and youth organizations should awaken an early interest in citizenship responsibilities which in turn may bring out latent leadership qualities.

The leadership role of the citizen will vary depending upon the extent to which government assumes responsibility for social welfare. Since so many decisions on social policy are taken in all countries by elected representatives who probably have no special knowledge or experience in the field of social welfare, there is an obligation on citizen groups to see that adequate information is available to them not only on urgent social needs but also on practical solutions.

The role of social workers, at all levels, was seen as of prime importance in developing social policy, because they are the people with first-hand knowledge of how present social policy is working and what are the unmet

needs. Moreover they have the responsibility as citizens to interpret social needs to individuals and groups in their community.

Considerable importance was attached to the use of mass media such as the press, cinema, radio and television in creating public opinion which would have its influence on social policy.

The third Commission took note of the fact that the world population is today nearing 2700 million, that more than half of it inhabit the overpopulated continent of Asia, and that the natural increase adds 30 to 32 million people annually to the world's vast population.

In the technologically under-developed countries, with an agricultural economy, a low level of resources and a high rate of births, this rapid rise in population is creating very serious economic, social and psychological situations, causing concern not only at the national but also at the international level. Some countries have adopted family planning as a part of their health service.

One of the most outstanding factors leading to changes in the demographic structure of almost all the countries of the world is the substantial exodus of young persons and adults from the rural areas to urban and industrial centres, and more particularly to the larger cities. While the cities benefit by the influx of a virile stock of people from the rural areas, the intensified movement of people in large numbers from their familial security and permanent homesteads to new and strange places creates changes in the population both in the original homelands, as well as in the communities to which they migrate. The rural "Joint Family" system gradually disintegrates and the city becomes a place more of small nuclear families or isolated individuals, thus losing the social security and amenities of the protective joint family.

Migration from one country to another does not appear to be on an appreciable scale in any region of the world today except in countries affected or partitioned by political exigencies or in countries which actively encourage controlled immigration as a national policy. But wars, revolutions, and natural catastrophies such as epidemics, floods, famines and typhoons cause upheavals among large masses of people. These demographic upsets and imbalances seriously affect people's traditional models of living and destroy the cohesion and security which normal family life provides for its members. The changes brought about by demographic upheavals are so sudden and rapid that their impact is felt by the entire community. They therefore create a wide range of social needs and problems, which have to be met by the joint efforts of the society at large and the local, state and central authorities. The main problem of integration is to see that the level of living of neither the absorbed nor of the absorbing group or community falls but that the life of both becomes enriched by the contacts. Hence constant vigilance and awareness are required on the part of social workers to study the needs arising from population changes, and utilize all the resources within the community to eliminate their disastrous effects.

According to the fourth Commission, community development is a deliberate and conscious effort to bring about and speed up development. The essence of community development lies in a relationship between an external agent who acts as a catalyst and the local community. The meaning of such a relationship comes from a mutual recognition both by the agent and the community of the catalytic role and responsibility in the community development process. This conscious recognition and not its methods and techniques strikes the keynote in community development.

Economic development, focussed as it is on a national level, must concern itself primarily with the mobilization of physical resources and the increase of economic assets. The primary concern of community development at the local level, however, is the mobilization of latent human resources in communities resulting in social as well as material gains. Proceeding at different levels, they nevertheless must complement one another in the achievement of a common goal, the betterment and the enrichment of life.

The very nature of community development implies the inter-relationship of a variety of activities in different areas. It must therefore find ways of meeting the test of administrative co-ordination without hampering the growth and endangering the effectiveness and integrity of each specialized field.

In so far as social work has a body of attitudes, methods and techniques to help individuals, groups, communities to help themselves, social workers have a special contribution to make to community development.

Obviously, the key to success in community development, as in all fields of human endeavour, will lie in the selection, training and development of personnel. Community development is a creative approach to a whole new complex of problems involving collaboration with related professional services. There is also need to establish a relationship with a new kind of multi-purpose worker at the community level. This would imply supplementary training for all members of a community development team professionally, or through pre-service or in-service training courses. Thus community development holds great promise for human welfare and progress. As it is subjected more and more to analysis and study, more of its possibilities are unfolded, opening up new and wider horizons of living.

A. Fonseca

Communist Propaganda through School Texts

Riding on a wave of anti-congress feeling in Kerala, the smallest of the Indian States, the Communists have been able to obtain a patched-up majority and form the government, even though they had secured only 35% of the total votes polled. Having come to power they want to make capital out of this windfall Victory, strengthen their position, and if possible perpetuate their rule. With this object in view they have embarked upon several projects with immediate or long range objectives. Among these, the most recent and most devastating has been the communist bid to use even the sacred precincts of the schools for communist propaganda of a very subtle and pervasive nature. Having been restrained from their original attempt at nationalisation of all schools in the state, mainly due to the opposition of catholics and the consequent Central intervention, they have nationalised the text books to be compulsorily taught in these schools. The government-appointed Text-Books Committee has faithfully fallen in line with the usual communist tactics of thought control and intellectual regimentation.

The eternal values and Universal principles that should guide any scheme of education or any plan of educational reform, make no meaning to the Communists. The Communist party has shown that they have no scruples in using even the sacred channels of education for interested party propaganda. However diluted and sugar-coated it may be, the poison is still there and it has been very unfortunate that such subtle methods of spreading the miserable kingdom of Marx should have been tried on the schoolgoing children whose tender age and receptive minds make them more susceptible to such a false and fatal propaganda offensive. The Communists here have merely listened to

their Master's Voice and followed their Master's foot prints in attempting a milder form of brain washing and indoctrination so universal in communist countries. Of course this is not done openly but in a subtle way, nor in one place but spread over the pages of most of these text books. By such lessons if further elaborated by a teacher with Communist leanings, the damage done to these children at the most impressionable period of their lives is beyond repair.

Next apparent even to a casual reader, is the communist bias of many of these lessons. The glorification of communism has been rendered by extravagant praise of Communist countries and by the wholesale denunciation of the countries of the free world. Giving a partial and favourable treatment, the actual and the imaginary achievements of communist countries like Russia and China are painted in glorious colours. These countries are shown to be paradises on earth flowing with milk and honey. This is in sharp contrast to the unimpressive and colourless description of other countries. What little is said about India is eclipsed and over shadowed by the more picturesque account of the progress of communist countries. In their over-all allegiance to Moscow and Peking, they seem to have forgotten even the fact of their nationality. The part played by the Indian National Congress in winning freedom for the country and the role of national leaders like Gandhiji and Nehru are given the most scanty and casual reference. The utter disregard for India's remarkable achievements and her cultural heritage and spiritual background, in these texts meant for Indian school children is an unpardonable crime.

A few examples taken at random from these lessons is enough to convince any impartial of reader, of the preferential treatment accorded to the theory and practice of communism.

A short biographical sketch of Karl Marx is the occasion for the glorification of the Russian revolution and its crowning success in establishing the dictatorship of the proletariat, whereas the whole world knows that what has been established then and what continues even today is the party dictatorship which again boils down to the ruthless and naked dictatorship of the one man at the top. Even in a lesson which deals with the development of parliamentary democracy as a result of revolutions, the Russian Revolution is also mentioned. This is quite unwarranted because what has been established after the Russian revolution and what still continues is not parliamentary democracy as we understand it, but only a one party rule under a constitutional camouflage.

What comes to the surface at various parts of these lessons is the claim that all that is communistic is progressive, while all the rest is reactionary and regressive. Even the worst happenings in the communist world are made light of, thus brushing aside all the vile spots in the theory and practice of Communism. A classical example of this is the struggle between Stalin and Trotsky ultimately ending in the liquidation of the latter, which is lightly dismissed just in one sentence. It is very casually said that "there was a struggle between Stalin and Trotsky and that the former won". Even Russia's victory in the Second World War is described as the result of Russia's strength and strategy whereas no mention is made about her initial set backs or the liberal assistance received from U. S. A. and England which helped her to win the war or what has subsequently happened to some of those who had led the victorious Russian Forces. A comparative study of Mao's China and Nehru's India is a study in sharp contrast. China is credited to have been able to achieve most of her economic and social objectives in a period of ten years, whereas India is said to have merely taken a few steps towards the achievement of similar objectives.

Some of the novels and poems that have been selected are not fit to be taught to the young pupils, because of the demoralizing and contaminating influence they will have on the morals and the character of these children. It has been pointed out that the educative, literary, moral and cultural value of many of these poems and novels are questionable and are likely to place these children in great moral danger. There are a number of instances where such 'progressive and realistic' literature often verges on obscurity and immorality and are likely to cut at the roots of spirituality and develop a purely materialistic outlook and anti-religious attitude, which will provide an ideal mental climate for the spread of materialistic doctrines such as communism. Of course there are some lessons which are not objectionable in any way, but the fact is that most of them are directly or indirectly capable of creating in the minds of these schoolgoing children who are the citizens of tomorrow, a predisposition towards communism.

The democratic parties and God fearing citizens have been able to see through this method of infecting communistic ideas right from the school days so as to convert these young children into confirmed communists, convinced materialists, and dedicated atheists. A storm of protest has been raised against such a policy, but the communist Government seems to be adamant. In connection with this a memorandum has been presented to Kerala's Chief Minister, on behalf of the All Kerala Catholic Congress which fully represents the 22 lakh Catholic population of Kerala. But the chief minister seems to have taken up an unhelpful attitude. Perhaps such democratic forms of protest make no meaning to him and the agitation will have to be considerably stepped up before the communist government can be brought to their senses.

K. K. Jacob

On Large Families

On January 20, 1958, the Holy Father addressed representatives of the Federazione Nazionale delle Associazioni tra le Famiglie Numerose. Reminding his listeners of the very high esteem which the Church has for large families, he went on to say that, where there are many of them, large families testify

- (1) to "the moral and physical health of the Christian people,"
 - (2) to "a living faith in God and trust in His Providence,"
 - (3) to "the fruitful and joyous holiness of Catholic marriage."
- He then spoke at greater length on each of the three points.

(1) Referring to the widespread opinion which would class the fruitfulness of marriage as a "social ill," the Pope remarked that he was glad to notice signs of a healthy reaction against this notion in Italy in governmental and medical circles. That did not mean, however, that the attack was now spent.

Catholics, for their part, must be resolute in spreading the conviction — based on the truth — that the only safeguard of the physical and moral health of the family and of society is to obey generously the laws of the Creator, fostering a sacred interior respect for them. It is a man's interior disposition which is all-important in this matter. You can multiply laws and make the penalties more severe, you can prove irrefutably the foolishness of theories on family-limitation and the damage their practice causes, but, in the absence of a sincere resolve to leave it to the Creator to complete freely His own work, human egoism can always find new sophisms and expedients for silencing conscience — if that is possible — and perpetuating abuses. Now, the value of the testimony of the parents of large families resides not only in their rejection of all intentional compromise between the laws of God and human egoism, but also in their readiness to accept with joy and gratitude the inestimable gifts of God, which are sons and daughters, in the numbers He decides. Such a disposition of soul will save the spouses from intolerable fears and remorse. Also, according to authoritative medical sources, it creates the psychic premises most favourable to the healthy development of the

fruits of matrimony, ruling out the disturbances and distress which can accompany the beginnings of a new life and which can easily change into physical weaknesses in the mother or in the offspring.

The Pope went on to say that the over-all effects of the laws of nature — are essentially harmonious, and consequently do not result in disorder or contradictions, except when their pre-ordained course is obstructed by abnormal circumstances or by man-made opposition. In fact, it is not eugenics which can claim to do better than nature.

For the rest commonsense has recognized, always and everywhere, in large families the symbol, proof and source of physical health; and on its side, history is not mistaken when it reveals that defiance of the laws of marriage and procreation is primarily the cause of the disintegration of nations. Large families far from being a "social ill", is the guarantee of the physical and moral health of the country. In the home in which there is always a cradle, there virtue spontaneously flourishes; vice is dissipated, driven out by new births, which come like a refreshing breeze of spring.

(2) The Pope pointed out two ways in which large families testify to faith in God. First of all

in civil society the large family is generally reckoned and rightly, as a witness of the Christian Faith, because selfishness, of which We have spoken, as the greatest obstacle to the true expansion of the family cell, cannot be overcome except by the observance of religious morality. Even in our own times, it has been seen how the so-called "politics of demography" have failed to give any remarkable results. This has come about either because individuals have refused to be influenced by this type of collective selfishness, or because the intentions and methods suggested tend to debase the dignity of human beings and of families and reduce them to animals. The divine and eternal truths alone can enlighten and vivify family life in such a manner that in its origin and development, the large family becomes synonymous with a Christian family. The respect for the divine law gives the large family an exuberance of life. Faith in God gives parents the strength necessary to meet the sacrifices and

trials which attend the rearing of a large family. Christian principles guide and make easy the difficult work of education. The Christian spirit of love inspires the well regulated family, and at the same time, naturally spreads around those intimate family joys common to parents and to children.

Secondly,

a large well-regulated family is like a visible sanctuary. The sacrament of baptism is not for them an exceptional event, but a repeated renewal of the joy and grace of the Lord. The series of festive pilgrimages to the baptismal font has not yet ceased by the time another series, equally luminous, has begun, that of Conformation and First Communion. Scarcely has the youngest brother been divested of the white robes of baptism..... when the first wedding-veil has made its appearance, gathering parents, children and new parents around the altar-steps. Other marriages, other Baptisms, other First Communions follow, each a renewal of springtime, perpetuating, so to speak, the visits of God and His grace to the house.

(3) A large family also testifies, the Pope continued, to trust in the Providence of God, especially when the parents are poor.

The Providence of God watches over large families. This is especially true when the parents are poor, because they give open testimony of their confidence in Him, when human means of help are wanting. Confidence well-placed and not imaginary. Providence — to explain this idea in human terms — is not confined to exceptional acts of Divine Mercy. It is the ordinary result of the harmonious activity of the infinite Wisdom, bounty and omnipotence of God. God will not deny a livelihood to those to whom He has given life. If any insignificant and even important isolated event appears to contradict this, then it is because some man-made obstacle hinders the accomplishment of the divine plan, or in exceptional cases, because the superior designs of God prevail. The problem of over-population is in part a real problem and in part, the product of unreasoning fear. It is caused not by the inertia of Providence, but by man-made disorder — chiefly egotism and avarice. From this is born the population problem which still seeks a solution in many lands, and

is unreasonably feared as a social catastrophe of modern society. Thanks to technological progress, to mechanized transport, to new sources of energy which already begin to bear fruit, the earth can still promise prosperity, for a long time to come, to those she shelters.

As to the future, who can foresee what new and unheard of resources still lie hidden in our earth, and moreover, what surprises are still in store for mankind — thanks to the achievements of science which is still in its infancy. In fact, who would dare predict a natural growth in population equal to that which is witnessed today? Is a natural reduction of this rate of growth possible? The future is in the hands of Providence. Nevertheless, We must single out a strange state of mind prevalent among some people; when science, today, has realised what were considered fantastic dreams in the past, there are those who, possessed by fear, would fain transform the hopes of future prosperity into visions of tragedies.

Over-population, therefore, is not reason enough to propagate illicit practices of birth control, but it is rather a pretext to render legitimate the egoism and avarice, either of nations who fear the rise of population of other nations as a threat to their political power or their standard of living; or, of individuals, especially the rich, who prefer their earthly riches to the glory and merit of seeing the birth of new life. Thus, they transgress the certain laws of God under the pretext of rectifying the imaginary errors of Providence.

On the contrary, it would be more rational and beneficial if modern society made a resolute and all-out effort to wipe out famine in "underdeveloped" or over populated countries, by the use of modern discoveries for peaceful purposes, by adopting a more favourable policy of trade and exchange, by furthering international rather than national economic policies, and above all, by replacing egoism by charity and avarice by justice. God will not ask of men an account of the general destiny of the human race, which is His responsibility, but of the single deliberate acts performed by them in conformity with the dictates of conscience, or in defiance of them.

(4) Every family, even the smallest, the Pope went on to say, is "in the intentions of God an oasis of spiritual serenity." But this is especially true of large families, where "joy, the fruit of the superabundant blessings of God, bursts forth with a thousand expressions, a joy that is stable and lasting. The foreheads of these fathers and mothers, though care-furrowed, bear no trace of that interior shadow which reveals anxiety of conscience or fear of an irreparable return to solitude. Their youth never seems to pass away..... as long as the walls re-echo to the silver voices of children and grand-children."

C. C. Clump

"A child and an adult, an Australian primitive and a European, a man of the Middle Ages and a contemporary, are distinguished not only by a difference in degree, but by a difference in kind by their methods of pictorial representation."

Dagobert Frey

Vocational Guidance for an Industrial Career *

Ever since Independence, the Government of India has been making a keen effort to create more employment opportunities in the country. As a positive measure in this direction they have thrown open the small-scale and cottage industrial sector to the common man. They give him financial technical and marketing aids in whatever ways they can, so that he may be encouraged to launch into the industrial field. With all this Government assistance it is not so difficult to-day as it used to be a few years ago for a common man to set up a small industry of his own. The desired results, however, in the direction of getting our young men to take to industrial activities can be achieved satisfactorily only if they are informed and enthused about the developments and openings in the sector of small-scale and cottage industries. Freshers from colleges and schools are usually ignorant of the opportunities and of the recent developments in this sector. It is therefore worthwhile considering on what lines young men who have an industrial turn of mind should be guided so that they may launch into successful industrial careers.

Guidance to be precise

Giving vocational guidance to a man for an industrial career is not as easy as giving him guidance for most other careers. If one tells a young man that he is cut out to be a teacher, he more or less understands the duties and responsibilities of that profession. If one tells him that he has a bent for the legal profession, he comprehends the nature of that profession too. Again, if one advises him

* Talk delivered to the Vocational Guidance Association, Bombay, by F. A. Ryan, Deputy Director, Small Scale Industries.

to become a farmer he fairly visualises the nature of that profession. But if one tells a man that he should become an industrialist he is not so clear in his mind about the duties and responsibilities he is advised to undertake. This is so because the industrial field is such a vast field that one's career in that field depends much on the investment one makes, the type of enterprise one undertakes, and, on so many other considerations. Much depends also on the economic forces that operate in the country and the social habits of the people. Those giving vocational guidance have therefore to be, as far as possible, more precise in guiding a young man for an industrial career. They should be able to tell him the type of industry that is more or less suited for him and give him a clear idea about the investment that would be required, the extent of market that would be available for the commodity produced the usual difficulties that he may have to face in running the industry and so on. The question now arises whether a educated people belonging to different professions with little or no industrial experience, as most of you are, will be able to give such precise guidance. I for one feel that they will certainly be able to do so to a considerable extent. To illustrate how the guidance may be given, I shall present three typical cases of the educated unemployed who are to be guided for an industrial career.

The First Case

Let us first take the case of a student, fresh from college with an industrial turn of mind belonging to a very well-to-do family and in a position to invest about 4 or 5 lakhs of Rupees in an independent enterprise. This is a case where the usual problem of finance does not arise. He will have to be first of all advised to choose for himself the commodity, he would like to manufacture with an eye to the market. He may be asked to do this in one of the following ways :

Firstly, by scanning through the import records he can make a choice of the goods he should produce. The Office of the Controller of Imports and exports publishes the Monthly Statistics of The Foreign Trades of India, which gives the list of commodities that are being imported into the country. The volume and value of these imported commodities are also given in that record. The Commodities that are being imported are evidently in short supply in the country. Therefore, one may very well choose one of those commodities for production.

Secondly, from the Report of the All India Exports Promotion Council he can choose a suitable commodity for production. This recently constituted organisation explores the types of Indian goods that can be exported to foreign countries and enters into long-term contracts with foreign countries for exporting Indian goods. By finding out the export of which commodities for these contracts are entered into a small manufacturer may obtain for himself a quota under that contract.

Thirdly, from the list of Railway spares requirement, he can select an article that can be produced. For the past few years the Railways are periodically publishing lists of their requirements of spare parts to encourage small ancillary industries to take up the manufacture of these parts. From these lists again one may pick up an item for manufacturing.

Lastly from the list of component parts required by many other Government factories and big private enterprises in the country a selection of articles that can be produced can be made. Most of the Government concerns and big private enterprises have been asked by Government to give sub-contracts of their work wherever possible to small manufacturers. In fact many big industrial con-

cerns are seriously working on the idea of sub-contracting their work to minor industries. For instance, M/s. Gen-Raleigh Industries of India, Calcutta, have prepared detailed schemes for the establishment of eight small ancillary units for manufacturing some of the components required by them and M/s. Premier Automobiles, Bombay, has accepted the scheme in principle and the decision of the Board of Directors is awaited.

Young men who are marked for an industrial career should be given this information and encouraged to explore the possibilities of starting ancillaries to bigger industrial units. The Small Industries Service Institutes or the National Small Industries Corporation of the Government of India which have been established in many parts of the country in recent years can help in this direction.

I have brought out in broad out-line the method of guiding a monied man to choose an industry with an eye to the market. But Money and Market alone will not suffice. There are other important requisite for setting up industries and the more important of these are raw-material and skilled labour. Industries will have to be chosen also with an eye to the availability of these two factors of production. Today, as you are aware, there is a dirth of raw material and skilled labour in the country. But conditions will be better very soon. The Government have taken measures to relieve these scarcities. When the three major iron and steel plants are completed, which will be very soon, more raw material will be available for small engineering industries; and engineering industries are the most needed ones for the development of the country.

To the problem of skilled labour also Government is paying due attention. They set up a committee lately to enquire into the problem and the committee submitted its report to the Government just a few days ago. There are

many useful recommendations in the Report for immediate implementation. One of their major recommendations is that, as in Germany, all big engineering factories should be compelled by law to train a fixed number of workers during a prescribed period of time. We expect that with the implementation of these recommendations more skilled labour will be available for setting up new industries.

The Second Case

We shall now consider a case where the man is in a position to invest only about Rs. 50,000 in an industry. Such an investment is normally adequate to give him a return of about Rs. 500 a month. But if the man is desirous of making the investment larger so as to earn larger profits he may be advised to borrow from the Government to supplement his capital. The State Director of Industries would lend him up to Rs. 50,000 on the security of land building or machinery. Usually about 75% of the value of the security offered is given as loan at 3 per cent interest.

A small industrialist of this type may also be advised to choose an industry in one of the ways that I pointed out for the industrialist who could find 4 or 5 lakhs. In addition to it he may also be advised to get into touch with two other agencies.

One is the group of Industrial Boards set up by the Government of India, such as the All India Handloom Board, The All India Coir Board and so on. These boards enter into trade contracts from time to time with foreign countries for the sale of these commodities that they deal in. By ascertaining for what commodities they have orders on hand from abroad industries may be started to execute these orders in collaboration with the Board concerned.

An other organisation is the National Small Industries Corporation, which has been lately set up by the Govern-

ment of India. This institution can furnish information about the commodities and industrial goods required by various government departments including the Director General of Supplies and Disposals who procures the requirements of Government concerns from small producers and supplies them to the concerns concerned.

One need not, however, necessarily work through the Government agencies to which I have referred. If one is confident of doing an independent business and securing orders for one's products without the assistance of Government or other agencies it would no doubt be much better. It is good not to depend on the Government too much particularly when individual or group initiative is capable of doing much without government aid.

Young men such as those who are in a position to work independent of the government should be advised to take up production of consumer goods because there is a tremendous potential market in the country to-day for such goods. Our national and per capita income are rising at a rapid rate owing to our Five Year Plan, the Community Development programme and other development plans. As a result, the purchasing power of the masses is also rising rapidly. Marketing of consumer goods therefore will not be a problem in our country in the coming years provided our production and sales activities are planned well.

I may mention in this connection, a few consumer industries for which I foresee a bright market. Industries that first come to my mind are those that can produce the requirements of the army, the navy and the air force industries such as those that can produce brass buttons, shoulder stars, badges for hats, buckles for belts and anklets, eyelets for shoes and so on.

Industries that come next to my mind are those that can produce the requirements of the houses and institutions

and factories that are springing up in the country at an amazing rate. Commodities such as screws, hinges, bolts, nuts, nails, padlocks, window bars, door-handles and so on.

There are then the requirements of school children. Articles like slates, note books, colour pencils, rulers, ink-pots and so on. Literacy is increasing in the country. My work takes me very often to the villages of the Community Development Blocks in different parts of the country and in practically every village that I visit I find a new primary school. There is infact a net work of schools springing up in the country. These schools are bound to multiply and give rise to high schools and colleges. For the requirements of school children, therefore, there is really a tremendous potential market in the country today.

I have done for you some sort of market forecast for consumer goods required by three groups of people men of the active forces, houses and factory builders and school children. You may do similar market forecasts for young men who show an autitude for an industrial career and make them think out for themselves the commodities that have to be produced to meet the requirements of so many millions of people of other groups in a fast expanding economy like ours and then choose for themselves an industry suitable to their ability.

The Third Case

We finally come to the third case where a man is in a position to invest only about Rs. 500 and wishes to start an industry to earn his livelihood. This is a case where the capital on hand is inadequate. A man coming under this category may be advised to supplement his capital by borrowing under the State Aid to Industries Act which is being administered by the State Directors of Industries. He would get upto Rs. 1000/- without any material security upto Rs. 5,000/- on 2 or more surities.

A person with such limited capital can only start a cottage industry. His contacts with the bigger industrial service organisations may not help him to any great extent. He may however, benefit by keeping in touch with some of the Industrial Boards set up by the Government. In fact these Boards exist for men of this type. Among these Boards the All India Handicrafts Board in particular will be of much help to him. I have known little cottage industrialists earning a successful livelihood by making handicraft products such as articles of bamboo and lacquer and finding a sale for them with the help of the All India Handicraft Board.

If a man with such little capital likes to work independent of the government, he may be advised to go in for industries such as coffee roasting, book binding, furniture making etc., for which industries there are usually a good market particularly in cities and commercial centres.

Forming Organisations

I have been telling you so far about some of the ways in which individuals seeking a professional career may be guided for starting an independent industrial enterprise. If such individual career-seekers are prepared to join hands with one another and enter into partnership agreements or form co-operative societies they may very well be encouraged to do so. Group undertaking of a business activity always has an advantage over individual undertakings. Borrowing can be larger and responsibilities can be shared in the former case. Among organisations, the co-operative form of organisations is preferable. Government are paying special attention in these days to industries run on a co-operative basis. The financial assistance given by Government to people who wish to form co-operative factories is very encouraging. It is desirable therefore that the idea of co-operative effort should be infused into our young men.

Information Bureau

In order to be able to give people useful guidance for an industrial career, it is necessary for the members of Vocational Guidance Associations to be well informed about Government aids and aids from other sources that are available for those in search of an industrial career. I therefore strongly recommend that your Association should have an Information Bureau attached to itself, to collect information from the Industries Departments, the Industrial Boards, the National Small Industries Corporation and other Industrial service agencies for the benefit of its members. Such an information bureau may not only collect information for rendering guidance for an industrial career but also for other careers.

F. A. Ryan

If anything was unconditionally believed in and worshipped during the last two centuries, at least by the leaders and masters of society, it was the machine; for the machine and the universe were identified, linked together as they were by the formulae of the mathematical and physical sciences; and the service of the machine was the principal manifestation of faith and religion: the main motive of human action, and the source of most human goods.

Lewis Mumford

Social Survey

Orphanages

Now that the Kerala Education Bill, which gives almost absolute control to the Government of educational institutions in the State, has been securely placed on the statute book the "people's government" proposes to bring in a bill to control the orphanages in the State. As is well known, like the educational institutions, most of the orphanages and charitable institutions are under private management, mostly Christian. Under the plea of making the management of these institutions more efficient the Reds will seek to bring them also under their absolute control. Another storm is brewing.

Books

Books of the value of Rs 62.92 lakhs were imported from the United States of America in 1957-58. During the same year, books worth Rs. 49.97 lakhs were imported from the United Kingdom. The value of the books imported from the Soviet Union was a mere Rs. 13,000. The value of the books imported during the period April to November 1958 is as follows: U.S.A. — Rs. 30.26 lakhs; U.K. — 41.31 lakhs; U.S.S.R. — negligible. This information was given in Parliament by the Union Minister for Commerce.

It is an uncontested fact that hundreds of thousands of Soviet publications are sold in India annually at nominal prices. Where do they come from? Who foots the bills?

Longer life

During the last ten years the life-span of an Indian has increased by five years. This information was given by the Secretary in the Union Health Ministry. According to the Government publication *India 1958* the life expectancy in 1947 was 26 and in 1954 was 32. What then is it in 1959?

The same Secretary has vouchsafed some further information on India's progress in the line of sanitation. During the period 1947-1957 there has been a 40 per cent fall in the nation's death rate (it was 19.7 per thousand population in 1947); 30 per cent decline in infantile mortality (146 in 1947); 60 per cent overall reduction in epidemic fevers and near eradication of plague.

Malaria has been brought under a control. Its incidence and mortality has been reduced as much as by 90 per cent. The mortality rate for malaria which was 17.2 per million population in 1951-52 was down to 12.7 in 1955-56.

Co-operation

The battle on co-operative farming is still on. The Prime Minister thinks that the opposition to co-operative farming comes from vested interests. "They (the critics) have a fear," said Mr. Nehru in a speech, "at the back of their minds that co-operative farming is a step towards socialism. This they feel might harm their vested interests". He told his audience that service co-operatives and co-operative farming would help bring a "glimpse of socialism" to the villages of India. In Britain and America farmers produce more per acre. But though our land is as good as theirs we produce less. "An individual kisan may not be in a position to do all by himself. But if a number of kisans got together, they could pool their resources and double their production. This would mean doubling the nations wealth."

Mr. Morarji Desai, our Finance Minister is of the opinion that co-operative farming is the only way to meet the "threat of Communism." The opponents of co-operative farming swear that co-operative farming is the shortest road to Communism. Their view is strengthened by the offer of the Communist Party of India to co-operate with the Congress Party in implementing the Nagpur resolution on co-operative farming. The Communists do not extend their co-operation unless it is clear to them that such co-operation will bring in rich dividends.

There is actually less talk at present on co-operative farming but more on service co-operatives i.e., co-operatives which will enable farmers to obtain better seeds, machinery, water and other facilities which an individual farmer would not be able to secure by his own efforts and means. It has been admitted by one Congress leader that co-operative farming will take time. Our farmers are rather conservative; they will have to be re-educated. Since we follow a democratic system such education will be a slow process.

Clarifying some of his statements the Prime Minister had this to say regarding ownership of land: "The land will continue to be owned by the peasants in co-operative farming. Some people

have said that this was a ruse or even if the Government really meant ownership to continue, it would not stick by it. What can I say about the future? This peculiar concept of ownership has changed. The House knows that Acharya Vinoba Bhave thinks that there should be no ownership of land. I respect him. In fact, I should be very happy, indeed, if that was so. But I do not think that it can be done. I do not reject it at all, but do not think it is feasible. Therefore I do not press for it at all." Mr. Nehru went on to say that the concept of ownership was changing. It was almost becoming an invisible thing. Ownership was now considered in terms of shares and scrips.

"Too much is being made of ownership of a poor peasant who did not own more than a patch of land. This concept is changing and today roads, bridges parks are owned by municipalities, though roads and bridges were at one time owned by private people. We should not be afraid of these changes. We should welcome them provided, these changes lead to the objective you are aiming at."

No wonder that certain people are a little suspicious of these co-operative farms. Most of our peasants own only little patches of land. They can be easily dispossessed!

Kerala Lasses

Of the women of India the Kerala ones are by far the most enterprising. There must be few hospitals in India where one does not come across a nurse hailing from Kerala. They have now started going overseas in search of employment. They are intelligent, hard working and enterprising, and hence, in great demand.

In Kerala State itself 24.02 per cent of all civil servants were women. 16 of them are in the Engineering department holding high posts. The first woman ever to be elevated to the High Court judgeship is a Kerala lady.

Suicides

During 1958 there were 2300 suicides in Andhra Pradesh. The common causes were: poverty, unemployment, indebtedness, domestic unhappiness, chronic diseases and love.

Of the 2300 persons 74 were boys and girls, 1027 men and 1265 women. The number of suicides has been steadily rising in all States. As usual more women put an end to their lives than men.

Rice

India has established a new record in rice production. The rice produced in 1958-59 amounted to 29.7 million tons. The previous best was 28.3 million tons in 1956-57.

The all India final estimate of rice for 1958-59 puts the area at 81,950,000 acres and production at 29,721,000 tons. As compared with the figures for 1957-58 of 79,447,000 acres and 24,885,000 tons the estimates for 1958-59 show an increase of 2,143,000 acres, or 2.7 per cent in area, and 4,836,000 tons or 19.4 per cent in production. Also compared with the average of the preceding five years, there is an increase of 3,591,000 acres or 4.6 per cent in area and 3,145,000 tons or 11.8 per cent in production.

The current year's increase in production has been due more to a higher per-acre yield than increase in acreage. The per acre yield this year is 816 lbs. as against 702 lbs. in 1957-58 thereby showing an increase of over 16 per cent. The average yield per acre in India for the five years ending 1957-58 was 763 lbs. per acre. Thus, the current year's yield per acre shows an increase of about 7 per cent over the quinquennial average.

Both the increase in area and yield has been shared by all the States except West Bengal. West Bengal suffered from severe drought at the time of sowing. The main rice producing States have done well.

Domestic Servants

A Bill brought in by a private member of Parliament which sought to regulate the services of domestics was withdrawn because the Government was not in favour of legislation at this stage. Of all the workers in the country the most neglected are domestic servants. They have no provident fund, no insurance, no medical relief, no compensation in case of injury or death and no paid holidays. Everything depends on the good will of the master. We hope the Government will not wait too long to come to their aid.

Tigers

The tigers of Orissa ably assisted family planners by killing 176 persons in one year in the district of Koraput alone. This figure was given by a Minister in the State Assembly.

The Union Health Minister said in Parliament that increasing number of people were taking to vasectomy and sterilisation. According to available reports in 1956, 6,815 men and women underwent these operations. Figures for 1957 and 1958 were 11,944 and 14,691 respectively. He added that there should be many more who had undergone these operations as people did not like to talk openly on this subject. This latter Statement, it is reported, was greeted with laughter. Indeed!

Examinations

March and April are examination months in India. In Calcutta a section of students finding the question papers a bit stiff showed their displeasure by beating up the invigilators, tearing up answer books, breaking furniture and marching through the streets shouting slogans. In Madura and other cities of Madras State examinees finding most of the questions of the Hindi paper outside the appointed syllabus answered what they could, left the halls quietly and represented matters to the authorities. The grateful school authorities took up the fight on behalf of the students. An exchange of student population between North and South might be a possible solution to this perennial smashing up of school furniture.

Prohibition

The Bihar Government has decided to introduce prohibition in the State. With this view a board has been set up to advise the Government when, where and how to introduce it. The Excise Minister said that the State would incur a loss of Rs. 5.5 crores annually in excise revenue. He did not refer to the cost of enforcing prohibition.

Bombay and Andhra want to extend prohibition to all the parts of the States. Andhra has enforced prohibition all along a three mile belt contiguous to the Bombay State. The Congress Governments vehemently maintain that prohibition has been a tremendous success. It is reported that illicit distillers are determined to see that prohibition is not scraped but rather that it be extended.

Following an international convention narcotics are totally banned from April 1st of this year. Addicts will have to obtain their quota through permits. Another avenue open for enterprising money makers!

Foreign Firms

Indianisation of foreign firms in India is going apace. Whereas in 1952 there were 2,290 employees of Indian nationality drawing more than Rs. 1,000 and above per month in 1958 there were 6,704. The number of foreigners employed in these firms has come down from 7,104 to 5,652 during the last six years.

In the pay groups not exceeding Rs. 1000 per month almost all — whether in plantation or allied industries or others — are Indians.

Bicycles

India will soon become one of the world's top bicycle manufacturers. The Government of India has sanctioned the setting of 19 units in the small scale sector during the current financial year.

Of these Madras and Andhra Pradesh will have four each, Bihar and Mysore three each, Uttar Pradesh two and Kerala, Orissa and Rajasthan one each. These 19 units are expected to manufacture 84,500 cycles per year.

Besides these nineteen units one large-scale unit to manufacture 60,000 bicycles per year has been approved. This will be located in Assam.

There are already 20 large-scale and 65 small-scale factories in the country. The large-scale factories alone manufactured a million machines during 1958, an increase of about 25 per cent over the previous year. The supply is sufficient to meet most of the needs of the country. Efforts are being made to find foreign markets. Prospects are bright since there is scarcely any production in some of the neighbouring countries though there is competition from other advanced countries.

Liquor

Within the short period of four years the quantity of foreign liquor imported into India has fallen to nearly one tenth. Whereas

in 1954 India imported 1,400,000 gallons the quantity imported in 1958 was only 166,219 gallons.

Tea Plantations

During 1957-58, British tea plantations in India remitted profits totalling Rs. 5.1 crores. Of this Rs. 4.7 crores were the profits of the branches of British companies registered in India.

The profit earnings by other British plantations (coffee, rubber and cardamon) were estimated at about Rs. 3 lakhs. How much of this was remitted is not known but it could not be very much at any rate.

Social Welfare Board

The Central Social Welfare Board gave grants totalling Rs. 19,516,734 to 4,114 institutions from its inception in 1953 to March 1958. These grants have helped a large number of institutions to implement and expand programmes of social welfare works.

The C. S. W. B. gives grants to institutions rendering social service in the fields of child welfare, women's welfare, correctional and rehabilitative services for delinquents, welfare services for the handicapped and homes for the aged and infirm.

The training of administrative and supervisory personnel for Aftercare Homes in States and for District Shelters are also included among schemes for which assistance is being given. The Board also sponsors other welfare schemes such as training courses for the benefit of women of the age group 17-35; organisation of welfare activities in gramdan villages; welfare projects in urban areas; establishment of Holiday Homes for children and the establishment of the shelterless in Delhi.

Most of the good work done in social welfare is done by volunteers. The Social Welfare Board encourages these by giving them generous help.

Grants up to Rs. 50,000 for a five year period are given to deserving institutions. Certain conditions must be fulfilled before grants are made. A strict watch is kept over the institutions receiving grants. Unfortunately this watch at times becomes so

irksome that quite a few institutions are known to have refused help or are at least loath to approach the Board.

The C.S.W.B. has sanctioned so far 70 Welfare Extension Projects (Urban) distributed all over the country. Of these 47 have been given final sanction and 23 provisional sanction.

These form part of 100 projects proposed to be started during the Second Plan period.

Wander Lust

Forty-eight million more passengers travelled by rail during 1957-58 compared to the previous year. The total for the year was 1,431 million passengers.

The number of men, women and children, who boarded the trains averaged 4,000,000 daily. The railways also carried an average of 36.4 million tons of goods in each 24 hour period, while the loading of goods exceeded a steady average of over 1000 wagons per hour, all the year round. Passengers contributed one third of the railway earnings but monopolised the major portion of rail capacity.

Irrigation

Up to March 1958, 116 irrigation projects were completed in the various States, and 202 are under construction. The land irrigated by these projects exceeds 45 lakh acres.

Literacy

The number of literate men and women in India has gone up from 3.87 crores men and 1.20 crores of women in 1947 to 6.15 crores of men and 1.88 crores of women in 1958. The total population of India in 1958 was in the neighbourhood of 38 crores.

Labour Force

A study based on examination of the urban labour problem as revealed by employment exchanges statistics as well as data obtained through the National Sample Survey and other studies was made by the National Employment service. This study gives us a rough idea of the urban labour problem which is developing.

As a result of the continuous process of migration of people from rural to urban areas there has been a rapid growth of the

labour force in towns and cities. It is estimated that the labour force in urban areas will increase from 26.4 millions to 31.5 millions during the current Plan period; and from 31.5 million to 37.6 million during the Third Plan period. Similarly there will be an increase of educated persons in the labour force from 2.8 millions to 4.2 millions during the Second Plan period; and from 4.2 millions to 5.9 millions during the next Plan period. It will be, therefore, necessary that the Third Plan aim at creating 6.1 million jobs including 1.7 millions for the educated in order to avoid any increased in the backlog of unemployment, which may remain at the end of the Second Plan.

The continuous migration from the rural areas is increasing immensely the number of unemployed in towns and cities, especially in the larger cities. Unemployment in urban areas is most acute among the educated, in particular among the matriculates.

The Study analyses the factors responsible for the migrations. There is an incentive for villagers to shift from cultivation to work in factories, from household chores to work in industrial concerns, from seasonal to regular, from underemployment to full employment. As the industrialisation increases the migration also increases.

The overcrowding in agricultural work, the chronic underemployment and the spread of education among the rural population is another powerful factor driving the rural population into the towns and cities. The low ceilings proposed to be fixed by most States will drive more and more people away from the villages. The ceiling of Rs. 3600 per unit is ridiculously low. More harm than good will come out of this craze for fixing ceilings.

Insurance

The record business of Rs. 344.63 crores done by the Life Insurance Corporation during 1958 has dealt a death blow to the prophets of gloom and doom who had foretold the inglorious death of the Corporation in a very short time. Votaries of nationalisation are exultant.

Nearly a million policies were written in 1958 an unprecedented record which records a 22 per cent increase over 1957. This is

the first time in the history of insurance in India that business worth more than Rs. 300 crores has been done.

The Corporation opened 74 new offices during 1958, almost all of them in places where there were no insurance offices before. The LIC now operates through 221 Branch Offices, 99 Sub Offices in addition to 33 Divisional Offices and 5 Zonal Offices. Many more offices will be opened in the near future.

The Corporation has now started working vigorously in the rural areas mostly in Community Development blocks. The State Governments have been rendering valuable assistance in carrying the insurance idea into the villages.

In order to improve business training centres for personnel have been set up at all five zonal headquarters. Plans are now being made to set up such centres at Divisional headquarters.

Intensified work has been done to promote special schemes of insurance like the Salary Savings Scheme and group and Super-annuation Scheme. A number of employers throughout the country have now agreed to pay premiums on behalf of their employees direct to the Corporation by deduction from Wages. The recent amendments to the Payment of Wages Act and the Central Rules under the Minimum Wages Act have been of considerable help in this connection.

The Corporation is making plans to increase the business to a 1000 crores per annum. It is likely to reach that target.

U. S. Capital

The total quantum of U. S. private capital invested in India was Rs. 111.7 millions at the end of June 1948, Rs. 300.6 million on December 31, 1953, Rs. 397.6 millions on December 31, 1955 and Rs. 468.4 millions on December 31, 1956. More recent information is not available.

Legal Decisions

A very important legal decision was given by a bench of the Madras court which will bring consolation to workmen everywhere. The facts of the case are: Ponnuswami, Subramaniam and Ramiah were proof-readers of the Tamil Daily, *Tamil Nadu*.

Some time after the publication of the recommendations of the Wage Board for Working Journalists, the Management of the Tamil Nadu transferred Ramiah to Visalakshi Achagam from where his services were terminated after giving due notice. The services of Ponnuswami and Subramaniam also were terminated after giving due notice. The case was taken up by the Madras Union of Journalists. A dispute was raised and the Government referred it to the Labour Court, Madurai. The Labour Court held that the dispute, was clearly a labour dispute, that the three discharged men were working journalists within the meaning of the Working Journalists Act, that the termination was *mala fide* and ordered the reinstatement of the three men. The Management filed a writ petition in the High Court for the quashing of the order. Mr. Justice Balakrishnan Aiyar allowed the writ petition and quashed the order of the Labour Court. The three men went on appeal. The Chief Justice and Mr. Justice S. Ganapatia Pillai constituted the Bench which gave the present judgement in favour of the appellants.

Judgement. Their Lordships observed that Mr. Justice Balakrishnan Aiyar had held that the order of the Government referring the dispute for adjudication to the Labour Court was wrong because the Government had spoken about workers instead of working journalists. Since the dispute was in reality between working journalists and the management and not workers alone he held that the court had no jurisdiction. Against this the Chief Justice held that the mistake was due merely to inadvertence and that it would have been easily corrected if Government's attention had been drawn to it and hence the court had the requisite jurisdiction to proceed with the dispute Mr. Justice Balakrishna Aiyar had further held that an employer was entitled to terminate the services of any of his employees on giving the customary notice or wages in lieu of notice, and that the Management of Tamil Nadu was entitled to terminate the services of any particular employee and replace him by another and that the Labour Court could not order reinstatement of the aforesaid three persons.

Their Lordships rejected these contentions and set aside the order and restored the order of the Labour Court. Regarding the contention of the Management that a Labour Court had no right to order reinstatement of discharged workmen their Lordships said: "If the contention were to be accepted the result

would be that though the Labour Court would have jurisdiction to decide as regards the discharge of workmen and though it would be open to the Court to hold that certain workmen were wrongfully discharged no relief could be granted to them by the award which must be submitted by the Labour Court. In our opinion if a dispute as regards the termination of the services of a workman is a matter falling within the jurisdiction of the Labour Court, there is no restriction in the Act as to the relief which could be granted to the workman if the Labour Court finds that the termination was wrongful."

Their Lordships next considered the question whether an employer could terminate the services of his employees by giving notice or wages in lieu of notice in the common law right which was involved in the relationship of employer and the employee. They came to the conclusion that he could not. They said that it was now well established that the regulation of the relation between the industrial managements and their employees or workmen fell outside the realm of contract. The purpose of the Industrial Disputes Act is to foster harmonious relationship between employer and employee. The duty of the Labour Court is to find out whether a certain termination of services is done *bona fide* or *mala fide*, i.e., actuated by any motive that cannot be justified. In this case the Labour Court found that the motive for termination of services was to deprive the men of the Wage Board's decision. Hence the Court was justified in ordering reinstatement of the three workmen.

As regards the contention that if notice is given in accordance with Standing Orders framed under the Industrial Employment (Standing Orders) Act by an employer no termination could be questioned their Lordships maintained that while notice without good cause would be *ipso facto* bad it did not follow that termination even after notice could not be impugned on the ground that such termination, though ostensibly conforming to the Standing Orders, was actuated by improper motive. They held that the Labour Court had the power to question such a termination.

Finally their Lordships, without pronouncing on the question, whether an employer could discharge a worker who did his work conscientiously in order to replace him with better a qualified person said that they doubted whether this could be done.

The writ appeal was allowed.

U. S. Aid

Since August 15, 1947 the United States of America has given aid to India under various forms totalling \$1694.7 millions i.e. about Rs. 850 crores. Of this sum \$1604.5 millions came from the Government and the rest from private agencies. The grand total does not include proportional contributions by the United States to aid programmes in India by agencies of the United Nations. The United States is, however, the largest financial contributor to these agencies. Of the aid received from Government \$480.2 millions is in the form of grants and the rest in loans. But of the loans only \$341.6 millions is to be repaid in dollars while the rest may be paid in dollars or rupees.

F. C. Rodrigues

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